757 Traditional Chinese medical services were provided on Formosa by 1,755 herbalists in 1954. A recent survey of 1,383 urban households showed that 75 per cent of them sought medical care from modern physicians, 50 per cent from herbalists, and 15 per cent from temple healers.[27] Obviously, many households relied on two or more types of medical practitioners. This practice probably has close affinity to the widespread custom of simultaneous belief in two or more religions, with emphasis placed on one or the other at various milestones or crises in individual or family life. Some Chinese shop for medical cure as they do for religious help. There are numerous reports of illnesses cured by herbalists after long and fruitless treatment by Western-style doctors. Age and education also affect attitudes toward the various kinds of medical services. It is not uncommon for the older members of a household to depend on temple healers and herbalists at the same time that younger members of the family are relying on Western-trained doctors.

758 The supply of medicines and drugs on Formosa is adequate by modern standards, and a wide range of new medicines are now considered necessities rather than luxuries. The central government maintains a medical supply bureau which manufactures thirty kinds of standard

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27. A. F. Raper and others, op. cit., p. 316.

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5
Taiwan AD6
Formosa AD1

eating, while continuing to push more food on him. When old people talk, even though the younger people may consider their words pure nonsense, they merely smile and agree. When the evening is over there is usually some young grandchild waiting to lead the old man back over the dark paths to his house.

Frequently, even though the older man has virtually retired as head of the household, he may still bear the title of *chia chang*. In such instances, it is usual for him, rather than for the son who is actually head of the house, to be elected to village positions. These positions may be political, religious, or social: the man may be charged with the arrangements for the *pai-pai* for the village god or elected *lin chang*, and so on. Although everyone knows that old men are not able to handle the extensive duties of these jobs, they are nevertheless elected by their fellow villagers out of respect. The selection is made with the knowledge that the duties and responsibilities of the position will be carried out by the man's sons, but his election tends to give the old man a great deal of face in the village. This arrangement is made possible by the manner in which elections are usually conducted in the village. Although there is an election, the outcome is usually pretty well predetermined by the families concerned, who agree before the vote is cast who will be elected and who will actually serve in the position.

ILLNESS, DISEASE, AND MEDICINE

As has already been shown in Chapter 2, the tremendous increase in population on Taiwan is a reflection of the great reduction in the death rate, which results, primarily, from the lower incidence of fatal diseases. The control of disease has been effected by such factors as public health programs which have helped eliminate diseases like cholera and malaria, an increase in the number of Western-style doctors, an increased reliance on Western medicine and medical techniques, and somewhat better sanitation as a result of education of the public and governmental enforcement of health standards.

It was during the Japanese period that Taiwan saw the advent of Western-style doctors and medicines, especially in the 1930's. However, they were few, and their practice was limited mainly to the wealthy. The benefits of their knowledge, therefore, and the everyday use of Western-style medicines did not reach many of the rural people. During this period the rural people continued to rely primarily on Chinese doctors and herbal medicines, as well as magical cures effected by shamans and healing priests. (The magical techniques are discussed more fully in Chapter 8.) However, public health measures introduced by the Japanese government to combat epidemic diseases did benefit